

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

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We rejoice with the Grenada church in their continued prosperity. Theirs is a strong church, and theirs, a good pastor.

The Southern Baptist Press Association will hold its next session in the city of Richmond, March 20, 21 and 22. Richmond is a good place to hold such a meeting, after we of the West get there.

The editor in company with a number of other brethren started at 5 o'clock this morning for a few days trip to Galveston, the southern terminus of the Gulf & Ship Island Railroad. The editor may have something to say in next week's issue concerning the trip.

Rev. G. W. Bachman, of Winona, has our thanks for a copy of the Minutes of the thirty-first session of the North Mississippi Conference. The book is neatly gotten up by the News Job Office, of this city.

John D. Rockefeller has been elected for the twenty-second time superintendant of the Euclid Avenue Sunday School, in his church, Cleveland, Ohio. He is about as good in running a Sunday school as he is the oil business.

Among our many recent visitors, were Rev. J. L. Finley, Williamsburg; J. W. Mahis, Hazlehurst; W. S. Gordon, Pickens, Bro. Underwood, Kossuth, H. F. Sproles, Vicksburg; J. B. Quin, Clinton; Prof. C. H. Brough, Clinton.

President Green, of William Jewell College, says that seventy-five per cent of the ministerial students of that institution comes from the country churches, which makes a better record for the town churches than was thought at first, in the way of turning out preachers.

Pastor Yarborough hopes to hold a thanksgiving service, next Lord's day, in the First Baptist Church, Jackson, expressive of our gratitude to God for enabling the Baptists of the State, by the generous aid of the Home Board, to liquidate the indebtedness which had so long been resting upon the church.

Through the courtesy of its author we have us received a copy of Church Government, by J. B. Moody, D. D. It is printed by *The Baptist and Reflector*. It is a very solid document. It is something that every young Baptist could profit by reading. Send 10 cents to the author, H. D. Springs, Ark.

It is said that one thousand people received more or less bodily injury at the Queen's funeral the other day. The horses that drew the gun carriage (strange kind of funeral car for a dignitary like the Queen) on which the body was carried frightened and almost ran away—they were taken out and men from the navy drew it to its destination.

Patriotism and the Moral Law, by L. T. Chamberlain, is a booklet of 36 pages. The author strives to show that all supposed patriotism is not real patriotism, since some is in antagonism to the moral law. He points out that nothing is real patriotism that is violative of the moral law. Published by The Baker & Taylor Co., New York. Price 25 cents.

"Farmers' Guide," is the name of a book, and as its title indicates, is a guide to farmers in the cultivation and fertilization of all crops typical to America. This book is handsomely bound, profusely illustrated, and every farmer should have it in his library. It can be had without charge from the German Kali Works of 93 Nassau St., New York City, N. Y.

We have received Colonel Money's speeches in the United States Senate, on The Army Bill and on The Effect of the Canteen on the Improvement of the Army.

We endorse the Senator's position on the Army Bill, that we do not need a "large standing army," but differ from him on the "Canteen."

The average life of a total abstainer from intoxicants is 13 years longer than that of the moderate drinker. The American Temperance Association is the only company in this country, which gives low premium rates on account of good habits. If you are at all interested on the subject, write the Southern General Agents,

J. M. SPRULL, & Co.  
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## Port Gibson.

This is February 9th, 7 o'clock p. m., and Rev. Sid Williams has held three gracious services. The Lord is here. Greatly present this afternoon at 3 o'clock. Pray for a gracious favor to Port Gibson now.

Sunday 6 p. m.:—The Lord was greatly with us today; three additions to church at morning services, good congregation at 3 o'clock service. Let Mississippi pray for us now.

J. E. PHILLIPS.

The spur track from the I. C. road up Hamilton Avenue to the new Capital site is about completed, and ready to bring in material for the new building. Excavation is progressing for the foundation of the building, and things really look as though we should soon see the masonry begun. It is a great undertaking; and the foundation should be very carefully looked after, that it shall have the uniform strength necessary to sustain the weighty superstructure.

An old Scotch woman said of three successive ministers in her church: "Our first minister was a man, but he was not a minister; our second was a minister, but he was not a man; and the one we have at present is neither a man nor a minister." One of these three things is often too true of ministers. The minister ought to be both a man and a minister.—*Baptist and Reflector*.

Of course if it is true at all it is "too true." But we do not believe it is very often true—in Mississippi, or Tennessee either, as for that, or anywhere else. A set of men more manly than the set called preachers can not be found on the whole earth. When one does go wrong though, enough fuss is made about it to leave the impression that not a manly one was left. We repeat, and with all the emphasis we can command: *Preachers are a manly set*;—it is the verdict of all ages. In connection with this, we reproduce the following from *The Watchman*, and commend it to all the brotherhood:

Mrs. Nation has been joined in her work of smashing the saloons in Kansas by Mrs. Lucy D. Wilhoit, Miss Lydia Muntz, Mrs. Julia Evans and others. Mrs. Nation's motive is a proper one; and her course, though anomalous and radical, will no doubt be productive of great good, in awakening the sleeping energies of Prohibitionists. There can be no difference of opinion among Prohibitionists, that we are all entirely too careless and negligent of our duty.

Right or wrong, wise or foolish, just as you wish to call it; but Mrs. Nation succeeded in having all the saloons of Topeka, close up, and promise to go out of the wicked and, in the State, unlawful business. If Kansas had not had a Prohibitory law, which all the saloonists and officials were violating, they would have jailed her at once, which she knew, being a lawyer and the wife of a lawyer. But lawbreakers, as they were, they could not lay hands upon her. Great good will come of it, for the cause of law and order. In the mean time, here is a note of warning to all who are in office, to enforce the law, which, if it had been done in Kansas, would have prevented any such raids as we have been reading about.



## Our Salvation From Sin

PART II.

BY S. W. SIBLEY.

In the believer's delivery from sin, there can be no doubt in any mind but that such salvation is accomplished through a joint participation of Father, Son, and Holy Spirit. This joint work is known to Bible students as the *covenant of grace*, the parties of the covenant being Father, Son, and Spirit, while the stipulation of the covenant, is the part that each person of the Trinity performs in the salvation of a covenant people. That the chosen, the saved are not parties to the covenant of grace, except as they are represented by the persons of the God-head. To make the sinner a direct and prime party in the covenant of grace, would be to change the covenant of grace into a covenant of works. From a God-ward view, the covenant of grace is a covenant of works; from a man-ward view, it is a covenant of grace. The blessings of the covenant of grace belong to the covenant people; the work of the covenant belongs to God. In this way, salvation is of God, and by grace through faith, but in no other way can it be. Moreover, when this distinction is discovered and accepted, great advancement will have been made in understanding the plan of salvation. Salvation from sin will then mean something.

The work of the Father in our salvation from sin viz: *election*, was presented in a former article. In this, the work of the Son will be considered—not apart from the Father and Spirit, but in covenant with them. Hence, the

## MEDIATORIAL WORK OF CHRIST

will be the burden and soul of this part of the discussion of our salvation from sin.

We are taught in I Tim. 2:5 as follows: "For there is one God; one Mediator also between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." In this Scripture, we are taught the *unity* of God, and the *mediation* of Jesus Christ; hence, the writer is not without a foundation for his subject.

A mediator is a *go-between*. In this instance, Christ stands between God and men. For what purpose? Unquestionably to perform the office-work of a mediator. In the work of a mediator variance is expressed or implied. In a state of reconciliation, mediation is unknown. The mediatorial work of Christ, therefore, implies and contemplates variance, disagreement, and even enmity between God and men. Hence, Paul's strong pleading: "Be ye reconciled to God." Again: "God is in Christ reconciling the world unto himself."

The work of Christ in our salvation from sin, as Mediator, is threefold: that of *prophet*, *priest*, and *king*. i. e. He has combined the work of these three offices into the one work of mediation: or we might say, that He mediates between God and men by *teaching*, by *saving* through sacrifice, and by *ruling* as God-man.

1. *Prophet*. In this office Christ is God's mouthpiece to declare His will to us—not

to foretell future events merely, but to unfold to us the purposes of God's mercy and justice toward us as a last, sin-cursed race. Listen to the voice of God on the Mt. of Transfiguration: "This is my beloved Son in whom I am well pleased; hear ye him." Again:

"In these last days (G d) spoke to us by his Son," Heb. 1:2 Now let the great Teacher explain: "The words that I speak to you I speak not of Myself, but the Father who dwells in me, He does the works." John 14:10 God teaching us through his Son, is the lesson for us. The Son between us and God, hearing what God says, and then telling it to men. Why so? Because faith comes by hearing, and hearing by the word of God. This is God's way of letting his covenant people know of the great salvation provided for them from the foundation of the world. Through the gospel, Christ brought life and incorruption to light. He made known to the chosen the joint work of Father, Son, and Spirit in the covenant of grace, and made plain the conditions upon which every covenant soul would be accepted under that covenant: v. z., "repentance towards God, and faith towards Christ." He spake as never man spake; for he spake with authority, and not as the Scribes and Pharisees." The poor had the gospel preached unto them, and Jesus preached it as mediating prophet. He declared himself to be the *way of life* for all believers. Blessed life!

2. *Priest*. In our Lord's priestly works, we find the very heart of his mediatorial work in our salvation from sin. He came to save, hence he must make known his mission to the children of men, and then he must answer to the violated law for their sins. The chosen of God were under law. They were not different from the rest of the race. Their sins must be answered for, the law cannot excuse them; its penalty must be met, which means eternal ruin unless the law is satisfied in a way consistent with the righteousness of its Giver.

"Cursed is every one who continues not in all things written in the book of the law to do them."

The face did not continue; the curse came upon all to condemnation; death passed upon all for that all had sinned. Who can save? Jesus only, for He is Heaven's Great High Priest—Priest of God, and priest unto his covenant people, he made a victim of himself under the law to save them from its curse. He had human body, and in that body he died in order that he might save his people. "Who bore our sins in his own body on the tree." "The Lord laid on him the iniquity of us all." What now? "There is, therefore, now no condemnation to them that are in Christ Jesus; for the law of the Spirit of Christ, has made me free from the law of sin and death."

What then? Our salvation from sin is due to the *atoning* merit of Jesus' blood. Here the *covenant price* is paid, for we are bought with a price. "Neither is there salvation in any other." "He is able to save to the uttermost all who come unto God by him." As Priest he saves his people by the sacrifice of himself. Wonderful substitution!

3. *King*. While Jesus is Prophet to teach, Priest to save, He is King to rule and govern

during the process of salvation from sin—salvation not being considered final until glorification. In a sense, we are saved upon faith and justification, i. e. We have the *earnest* of salvation which insures the whole, but until body and spirit are glorified, we are not beyond the realm of sin and sin's influences, hence not saved from sin. The rule of Christ as Mediator will continue until all is done. Then God will be all and in all. Glorious Mediation.

## Delta Workers' Conference.

(J. R. G. HEWLETT, CORRESPONDENT.)

Bro. M. R. Cooper, pastor at Belen, Jonestown and Tunica, writes that he is very much encouraged in his work. He preached to the largest congregation that has been in Tunica since the dedication of the church. Bro. W. W. Powell was elected deacon. Bro. Powell is to be ordained on the 3rd Sunday in March. May the Holy Spirit direct him into a life of consecration and usefulness.

Prof. S. C. Mitchell, of Richmond College, preached at Jonestown last Sunday morning, February 3rd, being followed in the evening by the pastor who preached to an exceptionally large congregation. Bro. C. reports one addition, by letter, to the church at Belen, and also states that the preaching service, the Sunday school and weekly prayer meetings are attended by large congregations.

Bro. E. D. Solomon, pastor at Gunnison and Clarksdale, also preaching at Oak Ridge, six miles from Clarksdale, is doing a good work. The membership at Gunnison increased from twelve to twenty-eight, eleven being by baptism, during last year. They have a beautiful little house of worship, but are still in debt \$400. For this reason, their contributions to missions have been small. The church at Clarksdale is prospering far beyond the expectations of its pastor. Congregations are increasing, membership is becoming more interested, plans have been adopted for building a house of worship, and \$1,700 have been raised to begin the building. The auditorium will be 40x40, the Sunday-school room 17x30, and the pastor's study 11x9. The building will cost between twenty-five hundred and three thousand dollars, and is expected to be completed in four months.

Oak Ridge church is composed of a noble little band of workers with an evergreen Sunday-school. In addition to what I have reported, Bro. S. writes:

"During the month of January I made sixty-four visits, preached fourteen times, made four Sunday school addresses, two addresses at public schools, and taught a negro institute four hours per day, for five days, with an average attendance of twenty-two negro preachers."

May God's richest blessings rest upon Bro. Solomon's work.

The contributions of the Greenville Baptist church, for January, 1901, for foreign missions, was as follows:

From church collection	32 80
From Ladies' Aid Soc.	10 00
From Sunday school	5 36

Total.....48 16

This is an increase over January of last year of more than 33 1/3 per cent. Bro. Burr is a good pastor, and has a plan for benevolent work that is worthy of the consideration of any pastor.

"Last but not least" Bro. J. B. Lowrance, pastor at Greenwood, reports the following contributions for December 1900, and January 1901:

State Missions	\$25 00
Improvements	151 00
On pastor's home	600 00
Confederate Home fund	18 00
Orphans Home, by S. S.	25 00

Total.....\$919 00

Contract for pastorage has been let. The building will be completed in about one month, and will be valued at \$2,000.00. Bro. Lawrance makes the following statement: "Sunday school good. Prayer meetings and church services well attended. Have crowded house on Sunday evenings and a full house in the mornings. We are in good spirits and pressing forward for the Master."

I am truly thankful unto God for the advancement that is being made in the Delta work.

Brethren of the hills, remember, in your talks with God, the delta work; help us according to your ability and come to see us when you can. We will give you a hearty welcome and you will return to your lofty places of abode with quite a different opinion of "the swamps," feeling that you have been drawn nearer to God by coming in contact with such a noble people as may be found in "the delta of Mississippi." Cleveland, Miss.

## Aberdeen.

Evangelist E. B. Miller, of West Point, has just closed a gracious meeting at the Aberdeen Baptist church.

The meeting just "broke out" on us, and the Lord hath done great things for us.

How did it come about? Well the pastor was indisposed and sent for his preacher friend to come and supply for him the third Sunday in January.

He came, and our souls feasted morning and night.

The Spirit seemed to say, don't let him go till you have heard more of my message to the churches.

When the pastor's impressions were made known, it became plain that the Spirit was leading other hearts, and after a short conference it was unanimously decided to continue the revival which had in fact begun.

After a week, the interest was such that we continued the services another week, and Sunday night closed one of the best meetings the town has had for several years. Our church has been made stronger in doctrine, in spiritual power, and in numbers.

The influence of this meeting will be far-reaching in its effects, and we confidently believe that a brighter day is dawning for the moral and spiritual life of our town and churches.

Our own people and Christians from other churches, many of whom have been blessed in the meeting, cherish the warmest affection

for our brother, who has given us a clearer vision of the Christ and led us to love his word and will more than ever before.

I thought we could not spare our brother from the pastorate, now I feel that we cannot spare him from this wider field of usefulness he has just entered.

A successful and beloved pastor a number of years, an earnest student, a safe and fearless expounder of God's word, imbued with great spiritual power; surely he is unusually well qualified for the work he loves so well.

It has been a source of joy and spiritual help to have in the pastor's home our brother and his noble wife, who did us such good service in the meeting.

C. T. KINCANON.

## Mob Law.

W. H. PATTON.

I am opposed to mob law, and it pains me to see it growing in the United States so rapidly. It commenced for assaults on our women, but it has grown until negroes are lynched for murder, arson, attempted murder, and it will soon be for most any frivolous crime; and it will not stop at the color line; a white man will have no protection to his life. Instead of a trial by a jury, he will be murdered, and every man that participates in the lynching is a murderer. I admit that so many men being turned loose by the courts, on technical loop holes in the law. It being so hard to convict a man in our courts, often men are on the jury to cause mis-trials or secure a verdict of man-slaughter as a compromise or acquittal. I have been surprised to see the verdicts of juries lately, but it is better to have one murderer fail to get justice than to have a hundred men made murderers. The following is a clipping from the *West Point Leader* with an extract from a speech by Hon. A. F. Fox, on the apportionment bill, known as the Crumpacker bill:

"On the subject of lynching, in showing up the motive and spirit of our people and our appreciation of womanhood, he says: 'If the Southern people are quicker and more violent in their summary punishment of such out-laws, it is because in no quarter of the globe is there greater reverence for pure womanhood. They idealize and idolize women. When a girl baby is born, she is queen of the household before whom every knee bends. Father, mother and brother are her willing subjects. Every sacrifice is made for her comfort, her education and her refinement, and when she buds into womanhood it is not only the courtier, cultivated in all the graces of gallantry, who shows her honor, but every son of toil doffs his hat to her, if not with the grace of a plumed knight, certainly with a loyal heart and ready hand that she can always command, whether it be to hold the plow or pull the trigger.'

This is not reproduced as a part of his argument, but as evidence that his heart is in the right place and that he would not hesitate to dare and do anything in defense of the womanhood of our commonwealth. A. F. Fox is as gallant as he is true and loyal."

## Questions and Answers.

Bro. Engineer, of Good Hope, Miss., asks: "Would it be wrong to accept a position as a railroad engineer, not to run on the Sabbath except in cases of emergency?"

No, it would not be wrong, if the condition is just as you state it. If it is an "emergency," If, we mean by that, something occurring unexpectedly and which must be promptly met in order to prevent great destruction of property or life. In that case, one might innocently run a train on Sunday, "For the son of man is Lord even of the Sabbath day." What He sanctioned, therefore, may be innocently done. See Mat. 12:1-5.

## An Approval.

The last number of your paper paid me for my subscription for one year.

Thank God for a few brave men, such as W. L. A. Stronburg, who have the moral courage to tackle the lion in his den. Now I am a friend to the woman; to prove it, I have been married three times, and would have been the fourth time had the woman been true to me. No man loves a woman more than I do in her place, but when it comes to making merchandise out of the house of God, such as church fairs, oyster suppers, old maid conventions, donkey parties, and making a kitchen out of God's house, then I am in favor of relegating all such to the rear. I believe every member of the church should pay his proportionate part of the expenses to keep up the church.

I believe the house of God to be too sacred for foolishness, such as decorating the church for marriage purposes, all of which I believe to be wrong; not that I am opposed to marrying in churches. I believe it to be right, provided the contracting parties love each other; and in case they do not love each other, then it is a desecration of the house of God. When man and woman love each other, that marriage is recorded in heaven; if not, it is legalized adultery. The good Book teaches us that no adulterer shall inherit eternal life, so let us call things by their proper names. Fair play.

JOHN W. MATHIS.

## At Scranton.

The Baptist church at Scranton has enjoyed a very excellent meeting of eight evenings, eight sermons, five professions and baptisms. One restored and four united by letter. One approved and awaiting baptism. The house was well filled each evening. One Methodist said Joe Jones never succeeded in getting such crowds out to church. As a rule small attendance greets the minister anywhere on the Coast. Rome and her offspring has much strength in this section. We now have sixty-two members visible. Much encouraged and hope to be able to build a parsonage in the near future and locate a pastor. Pray for us, all ye saints.

B. L. MITCHELL.

Moss Point, February 5, 1901.



Joseph Woodruff Bozeman, D. D.

BY JOHN JOHNSON, D. D., LL. D.



"If we can find solace anywhere for our grief at the loss of those we love, it is in the contemplation of the life whose days have been given to our spiritual enrichment, whose teachings and examples are a noble legacy to those who inherit them."

JOSEPH WOODRUFF BOZEMAN was born in Lowndes county, Alabama, November 1, 1833. His father, Jefferson R. Bozeman, was a native of North Carolina, and traced his ancestry to Holland. His mother, whose maiden name was Matilda Woodruff, was a South Carolinian of English and Irish descent. In 1838 the family removed to Winston county, Mississippi. Joseph was the eldest of the children, of whom there were eight, and, as the father was a man of moderate means, he worked regularly on the farm during the years of his minority.

But while he drove the team afield, or guided the plow as it turned up the fresh soil, his heart hungered for opportunities greater than those afforded by the schools of his neighborhood. And so, when released from farm work, he entered seriously and with enthusiasm upon the task of getting an education. The average American boy is not born rich—but what is far better for him and for the country—rich blood throbs through his veins, and a broad and ample road lies out before him. And thus it comes to pass that many a voice which in youth was wont to break upon the stillness of the morning air and awake the feathered songsters for their matin service, has afterwards been heard answering steadily the searching questions of great teachers in college of university, and later issuing from the world's high places in tones of authority, or words of wisdom, or exhortation to righteousness.

This "ample road" young Bozeman took, and after he had, by the aid of a relative, and by means acquired by teaching, attended several schools of good character, he went, in the autumn of 1855, to Charlottesville, and matriculated in the academic department of the University of Virginia. Here he remained for three sessions and his course was the typical course of the country boy who goes with limited means, but serious intent to a great institution of learning. His life was without a

shadow; and all his energies were devoted to study. He felt keenly the disadvantages of imperfect preparations and set himself vigorously to overcome them. He did not take a degree; it was not to be expected that with his training he should do so in three sessions. But he left the University lifted into a sphere of thought and life he could hardly have known otherwise than by the experiences of those years, and he carried away with him the most cordial respect of his teachers and fellow-students.

It was in the beginning of Mr. Bozeman's university course that the writer became acquainted with him; and the friendship that began then grew stronger and warmer as years passed by. His picture shows you a man of small stature, dark complexion, black eyes, hair and beard. He was as modest as a girl, disposed to silence and reserve, but abundantly prompt when duty or conscience was involved. His perfect guilelessness made him, sometimes, an attractive object for the good humor of his friends. An illustration of this, and at the same time of the high esteem in which he was held, may not be out of place:

In 1858 or 1859, a number of students who boarded, most of them, near together, organized a fun-club. Its originators worked hard at books and felt the need of frequent social relaxation and the refreshing that comes from a hearty good laugh. The club was called the "Triple I Society," and had for its badge the now disused silver three cent coin, to which a pin was attached. It met for an hour or so immediately after supper on certain days. Its ritual, elaborated with the prime purpose of confusing new members, was an aggregation of pious nonsense. No one, whatever else he might have, was invited to join it unless he had a high moral character and a first-class reputation for hard work. Bozeman was elected to membership and notified of the fact; and, suspecting nothing mischievous of the men he saw wearing the little silver coin, he replied in studied and lofty terms accepting the great honor conferred upon him. The ceremony of initiation he underwent in the most solemn manner, concluding his part of it with an address, expressing his estimate of his "Triple I" brethren. It was a scene never to be forgotten by those who witnessed it, convulsed with laughter at his taking so seriously the incongruities and contradictions of the ritual. When later, however, he understood that it was all meant to be a farce, and that in this alone consisted the excellence of its character, his delight was equalled by his surprise, and from that instant he was an ardent supporter of the club.

Not many of its members are living now; some of them fell wearing the gray and fill the soldier's grave. The writer can remember only three survivors of that jolly, hard-working company, between whom and Mr. Bozeman there was a mutual and life-long affinity: Jerry M. Harris, M. A., sometime Professor of chemistry in Furman University, James C. Hiden, D. D., recently pastor at Richmond, Va.; J. Wm. Jones, D. D., Chaplain General U. C. Veterans, and Thomas Hume, Jr., D. D., Professor of English in the University of North Carolina. But if there are others, they all, with these just named,

mourn the loss of their beloved brother, and it would be to them a sweet, sad pleasure to lay a sprig of evergreen upon his honored grave.

It seemed the natural thing that Mr. Bozeman should be a minister. As early as 1849 he had become a Christian, and had been baptized by his uncle, the Rev. Nathaniel E. Woodruff. It is the impression of the writer that he was licensed to preach before he entered the University of Virginia, and he was commonly regarded as one whose life was to be dedicated to his fellowmen. There was something about him, something not born of earth, which seemed to mark him for the highest, holiest calling known among men. No one, therefore, was surprised when, on the 24th of April, 1864, he was publicly set apart to the work of the ministry and became pastor of the Pine street Baptist church in Richmond, Va. The ordaining presbytery was composed of those well known Virginia ministers, J. B. Jeter, J. L. Burrows, David Shaver, W. E. Hatcher, J. B. Solomon, and Henry Watkins. From this time until the heavenly summons came, preaching was his life work and his heart-work. In the stress that followed the Civil War, he supplemented his support by teaching, but he never turned his eye from his high calling; he taught only that he might preach.

In March, 1865, Mr. Bozeman returned to Mississippi. Here he had three pastorates; the first at Lexington, and continuing five years; the second at Aberdeen, lasting nearly ten years; the third at Meridian, where for fifteen years he lived and labored, loved and was loved and honored the more as the years went on. This is the briefest chronicle of his life; three pastorates in one State, thirty years of utterly unselfish devotion, of testimony to his faith in Jesus of Nazareth; of patient, faithful translation into life's epic of his startling, spirit-subduing words: "Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." In this thirty years of ministerial life, there was a constantly increasing power and usefulness. At Lexington and at Aberdeen, he was abundantly favored of God, whom men learned to love through love of his servant. But at Meridian his work was greatest, and of that fifteen years, the evening glow, though subdued and mellowed, was better than its zenith brightness. When he took up his work there, there was but one Baptist church in the city, with a membership of some two hundred and fifty; when he laid it down, there were six churches, and the membership numbered about one thousand.

These closing years of his life were years of great burdens and anxiety. Early in the last decade his health began to fail, and his friends loved him the more as they thought of Bright's disease, and shuddered. In 1892, the massive structure of the First Baptist Church was destroyed by fire. Plans were at once adopted to replace it with a much more ornate and costly building, and the contract was closed. Presently came the financial crisis, and his members became despondent. To the burden of his poor health was thus added the necessity of increased activity. But

the heroic pastor shrank not, and in due time he saw the magnificent pile dedicated to the Lord.

Meanwhile, his indisposition increased and his apprehensions were of the most serious nature. He consulted the most eminent physicians at home and abroad. In New York he was told plainly his condition, and urged to prolong his days by withdrawing from the activities of public life. He replied: "What shall I live for, when I cannot preach? I shall preach as long as I live." And so he did, losing but one Sunday from his pulpit. On the morning of February 22, 1895, the end came. Around him was all that earth could give to minister, a loving household, a devoted church, friends everywhere; behind him a rounded life, whose memory could bring nothing but gladness and goodness; before him, Christ and the fruition of "faith made perfect by works." He died; but all who knew him thanked God that he had lived. The attendance upon his funeral was said to be the largest ever seen in Meridian.

While so much beloved at home, he was not unhonored abroad. Twice he preached the Annual Sermon before the Mississippi Baptist State Convention, and he was several times Vice-President of that body. In 1878 he preached the Commencement sermon at the University of Mississippi, at which time he was made a Doctor of Divinity by the trustees of that institution. For many years he was a trustee of Mississippi College; and shortly before his death, he was made a trustee of the Southern Baptist Theological Seminary. But, perhaps, the greatest honor he ever received, was from his District Association, which for thirteen successive years unanimously elected him as its Moderator.

Dr. Bozeman was married twice; the first time in 1862; the second, in 1875. His first wife, Mary Ella, was a daughter of Dr. Albert Sneed, at that time one of the leading physicians in Richmond, Va. She died in 1872, during his pastorate in Aberdeen, leaving four children. Of these, the eldest, Albert Sneed, is now a prominent lawyer in Meridian; and the youngest, Jessie, is the wife of Rev. C. T. Kincaannon, now pastor at Aberdeen. The second Mrs. Bozeman was Miss Julia Evans, sister of Dr. Evans, of Aberdeen, and of Capt. Joe Evans, late State Treasurer of Mississippi. She is the honored President of the Women's Central Committee of the State.

It would not be difficult for one who knew Dr. Bozeman, to appreciate the sources of his power. First of all, was his absolute sincerity. This gave to his character the nature of a transparency through which his piety constantly shined with steady ray. He was a joyful captive of his faith, and men never doubted the genuineness of his religion. When, therefore, he went into the pulpit, he was enraptured with his theme, and men saw in him the messenger of God, and heard him gladly. His life was a breath from the bowers above, his voice a heavenly call.

Dr. Bozeman's alma mater has given to the world many noble sons. How they love her, and how her wisdom is justified of her

children! But of them all, perhaps, not one ever loved her more, or received with more grateful heart the lavish endowment of her wealth, than did he. And if life be that which her sons bring to crown her with, hardly one of them has woven about her fair brow a chaplet with brighter hues, for they are the very tincture of the skies.

## Several Things.

DEAR BAPTIST:

I see from your types, that information has reached you, that the Twentieth Century has come and that the Nineteenth belongs to the dead past and to the pen of the historian. This is a common report circulated by many papers. There must be some truth in the report, but if the old century died, can we not say, "Blessed are the dead which die in the Lord from henceforth . . . and their works follow them." As I put the receiver of Father Time's phone to my ear, I hear something like this. "Children, I have given another hundred years. Those of my children that were in the beginning of this closing century, toiled nobly, but under difficult and trying circumstances. They dug deep that their successors might pile high. Their law was faithfulness, and out of their necessities grew many advantages, and they made many discoveries. Hence the old century lengthened life; it lessened pain; it extinguished many diseases; it gave greater fertility to the soil; it multiplied the markets of the world; it gave new helps to the mariner; it gave new arms to the soldier; it spanned great rivers with bridges; it passes over the land on cars that 'whirl along without horses'; it crosses the ocean in ships which sail against the wind; it has annihilated distance and made the different races of men, neighbors; it has guided the thunder bolt from the clouds and transformed it into a 'news boy' for men; it has lighted up the night with the splendor of the sun; it has made audible the voice of man without regard to distance; it has lengthened the vision of the human eye, and multiplied the power of human muscle. Civil and religious life have kept pace, and superstition has yielded to revelation. The race has been rescued from the thralldom of many enslavements. These are some of its fruits. Now let the fat of the Gospel sweep over the floor, bow away the chaff, and take the useful into the new century; for, 'my children,' your advancement and usefulness will depend largely upon the uses you make of these acquisitions. The old has been the Moses to free you from bondage, to lead you through the seas and the wilderness; make the new a Joshua to lead you into the better land.

"Then all the good the old hath had Shall remain to make the new life glad."

Thus speaks Father Time and there is a thrill all along the line, as the brethren bring their trophies from the "old" into the "new."

Some of the letters bearing these tidings in recent issues, will make fine "campaign matter" for

THE NEW CENTURY MOVEMENT.

Notably Bro. Leavell's, Bro. Ratliff's, Bro. Beasley's and Bro. R. A. Cooper's messages.

sages brought from his field. These brethren may have spoken unwittingly as did Caiaphas when he spoke concerning the death of Jesus. The spirit of fidelity leads to conclusions that are not always apprehended. Let the brethren continue the good work, confirming the churches, encouraging the brethren, taking advantage of the time as Paul did of the days of Pentecost. Acts 20:16.

The sun of Baptist success (ion) was darkened by the discovery of 1641 only for a time. It proved to be only an eclipse, though all birds of evil omen began to scream and all ravenous beasts went forth to prey, thinking it to be the Baptist mid-night. Wo to them if they remain abroad as the rays shine forth again! A little turbulence in the shadow of a passing cloud, there is, but there is seen the rainbow of succession which appears by the passing shower, while it is more a pledge, that there shall be no deluge to destroy again what God hath "set up," for "I will build my church and the gates of hell shall not prevail against it" said One who either knew, or did not understand what he was talking of.

When we reflect upon the tremendous assaults the church has withstood, we find it difficult to conceive in what way it shall perish.

He who could foreordain and predestinate, because all power in Heaven and in Earth had been given unto Him, either did or did not predestinate, that "Unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen." "Go . . . teach all nations . . . and, lo, I am with you always, even unto the end of the world. Amen."

We have seen in our own time, great talents, intense labor, much research, employed in this struggle against Succession, but the Hope and Confidence of the church, even the Lord Jesus Christ, said to his perplexed disciples: "Be of good cheer, I have overcome." "Because I live ye shall live also." "I will come again." "When the Son of man cometh will He find faith on the earth?" "We shall not all sleep, but we shall all be changed." "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep."

"Wherefore comfort one another with these words." The throne of Succession has not been made vacant, to be struggled for by vain pretenders. So listen not to the siren's voice, as it says "all have equal rights." What a spectacle! A hundred creeds claiming to be right! The church must be one (?) because the denominations are many! Forget not that "unity is essential to truth."

L. R. BURRESS.

## That Juniper Grove Council.

Will Bro. Sibley, or any member of the Council, please tell the readers of THE BAPTIST why, or upon what grounds, they rejected or postponed Bro. Varnado's ordination? If I mistake not, the church and the council were perfectly satisfied with the young brother in every respect, except he needed a little more education.

Fraternally,

C. S. CURTIS,  
Gallman, Miss., Feb. 11.



BRO. EDITOR:

I want to thank you for your editorial, "The Length of the Sermon." I think it would do good to republish it once a month for a season. When the preacher sets a sermon on fire with the love of God and hurls it at the people these who have no moral earnestness will not trouble about the length.

The supreme need of this century is sin unmasked and the gospel preached. I like Bro. Bacon's remarks about building churches. But this does not hinder us from helping brethren who are struggling to build up churches at mission points. I wish I could help every such case. But it is impossible now for the call is beyond my ability to respond.

If Bro. Barnett, et al., will excuse me, I will say that my churches pay the pastor, but only two of them made a final settlement before the year closed.

Calvary finished up the last day of service last year, and overpaid the debt. Monticello also closed up the matter with the year. The others failed to be so prompt because of some slow brethren for whom they were waiting. Some body tell us how to regulate these slow brethren, please?

In dealing with this question, we should keep in mind the fact that there has been a long neglect of teaching as to business in the Lord's work with a good sprinkling of wrong teaching.

All things considered our churches do remarkably well. It takes time to correct the mistakes of a century.

Brethren, let us have a great deal of praying and preaching in the interest of missions this year, expecting great things of our people.

I suggested to some brethren from my four churches that we might support a missionary. They liked the suggestion and we will come so near it this year that it will bring a smile to the benevolent face of Secretary Rowe.

Why are so many churches wanting new pastors and pastors wanting new fields? Would it not be better for the church and especially the pastor to try to make the one he has better and to put it in the new?

Mr. Moody, just before his death, predicted the near approach of a general revival to sweep over the land. Others have thought that they saw signs of it. Let us, brethren, work and pray to bring it about.

As I do not keep pace with all the fashions, I will close without any comment on "A Long Step Forward."

Love to the brotherhood.

J. P. WILLIAMS.

Notes From Hollandale.

EDITOR BAPTIST:

This is to inform you and the Baptists of Mississippi that the new church house of Hollandale will soon be ready for dedication. When it is finished it will be one of the prettiest houses of worship in the Delta.

We are old-fashioned over here as Brother Bacon has it for we have not called on the outside world for a dollar to help build this house for the Lord and I do not think we shall do so.

We have a host of consecrated men and women here in Hollandale whose work and worth deserve high commendation. They are rich in the grace of God and especially rich in the grace of liberality.

What a magnificent array of co-workers we have in Richards, M. Gruder, Spivey, Casey and Thompson with others and then we have the strong re-enforcement of Sisters Casey, Golden, Barefield, Taylor, Thompson and to make up the splendid array we have our brother, Prof. J. M. O'Brian and his noble Christian wife to work with us in every enterprise for the growth of the church.

How could a preacher fail with the Lord to lead him and such people to help him?

Our membership has increased some and our prospect for future growth is truly encouraging now that we have the church located in the town. Hitherto our church has been two miles out of town. Hollandale takes three-fourths of the pastor's time and Arcola one-fourth. Our church at Arcola has better prospects for future growth. We are planning for great work if we can do it.

We are sowing this country down with literature and tracts and we expect to reap a harvest of rich fruit as the result. We are, also, reaping the fruits of the labors of the consecrated Ball, Walne, White, Lewis and others who have sown the good seed of Gospel truth throughout this country. This is a country of marvelous resources and we are working and praying that the kingdom of God may grow apace with the growth of the business and industry of this country. We shall try to do our duty to missions, education, orphanage and sustentation.

Pray for us and remember us in all your supplications at mercy's throne.

Fraternally,  
PASTOR.

#### Notes.

Because of the hard rain last Sunday morning, I was not able to reach my appointment at Liverpool in Yazoo County. We had a great purpose in view and thought we would make it the crowning day for missions. But we are reminded of the fact that "Man purposes but God disposes."

We remembered our missionaries and orphans last year and took a good collection for them, but this year we have centered our minds on missions and with an unwavering aim, we expect by the grace of God to do much more than ever before.

We believe that the heart and center of the Bible is missions.

Next 4th Sunday is our mission day at Providence in Yazoo County. We have great hopes of this good church. There are many good, strong, consecrated men and women in this church who co-operate with me in the work. Both Liverpool and Providence have paid up their pastor, except to love him, and they tell him they expect to continue paying.

My other work is on the G. & S. I. R. R. at Carraway, 34 miles from Jackson. The people there are a happy, cheerful, and pleasant people. I have just begun preaching there, we have no church house and have not yet organized. The people are anxious for the organization. We are always anxious

for the day of preaching to come, which is on the 3rd Sunday.

We are marching under the blood-stained banner of Christ and our highest endeavor is to present Christ as One able to save all who trust in Him.

Brethren, pray for us. The greatest thing we need today is a great spiritual revival all over our land. Let us pray for it.

Our college work is moving on nicely. We expect next year to see our president in the new president's home.

Your Brother in Christ,  
W. R. COOPER.

Clinton, Miss.

From Bro. Gardner.

DEAR BAPTIST:

It has given me a great deal of pleasure to read of the kindness of many of the churches to their pastors. I was delighted when I read Bro. Lansdell's letter from Ebenezer. He richly deserves all that the good people did for him.

Hopewell finished paying the pastor's salary on the first Sunday in December. Some of the noblest people I have ever met are members of this church.

New Providence did a good deal more for the pastor than she promised and then gave him a costly gold watch chain for a Christmas present. These things stir the preacher's heart and really help him to preach better. We will soon have a new house of worship at New Providence. There are some young men and women here who are an honor to the cause of Christ.

I preach at Hamburg on the first and third Sundays. We have good congregations and the prospect is bright.

E. GARDNER.

Liberty, Miss., February 1, 1901.

#### A Good Meeting at Sherman, Miss.

Bro. Joe Jones, of Cartersville, Ga., began with us the third Sunday in January and preached eleven days and nights. It was a great meeting for the whole town. His object seemed to be to lead Christians to a higher plane of living and show sinners Christ as their only hope.

There was no great ingathering of members, but eternity alone will reveal the good that was done. Bro. Jones' preaching is very simple and plain so that all can easily comprehend his sermons. Yet his preaching is powerful, every word seeming to be driven home to the hearts of the hearers. His sermons abound with illustrations which are apt and forceful, being all the more so as they are nearly all original, having been culled from his experience as an evangelist.

His sermon to men only is the best we ever heard and should be heard by every father and son.

We heartily commend Bro. Jones to the Baptist brotherhood. He reaches men in a way that few men have the power of doing. The interest of the meeting was greatly augmented by the singing which was conducted by that sweet "Singer in Israel," Prof. J. A. Bell, who is without a peer as a singing evangelist.

T. A. J. BEASLEY.

Poplar Springs, Miss.

Addenda to "Reminiscences to the Mississippi Baptist Association,

Printed in our Issue of Jan. 17, 1901.

In conclusion we briefly state, that we date the existence of the Mississippi Baptist Association from the year 1806. That it was constituted on Coles Creek in September, 1806, by delegates from five churches, viz: Salem, New Hope, Bethel, New Providence and Ebenezer. Delegates from Salem to the first meeting of the Association, which was held at Bayou Sara, September 26, 27, 28 and 29, were John Stampley and Wilson Bowles; from New Hope, Moses Hadley and John Erwin; from Bethel, John Coulter and Reubin Jackson; from New Providence, Cornelius Whittington and William Causey; from Ebenezer, Ezra Courtney and Hardy Bryan.

Moses Hadley, Moderator; Robert Tanner, Clerk.

Preachers in attendance were: Moses Hadley, Thomas Mercer and David Cooper.

#### PREACHERS IN THE MISSISSIPPI BAPTIST ASSOCIATION FROM 1806 TO 1847.

David Cooper, Richard Curtis, William Chaney, Moses Hadley, Bailey Chaney, Elder Haregail, Barton Hanlon, William Owen, Ezra Courtney, Thomas Mercer, David Snodgrass, John Woods, John Atkins, L. Scarbrough, Howell Wall, J. Smith, Henry Humble, George W. King, William Berry, William Cooper, Carter Tarrant, Nathan Morris, Josiah Flowers, Benjamin Davis, J. A. Randallson, J. Lee, Charles Felder, Samuel Marsh, James Cain, D. McCall, E. Estes, S. A. Iron, Asa Mercer, D. Collins, Shadrack Coker, W. Balfour, Norvel Robinson, J. Russell, J. Harvey, S. Cooper, G. Tilman, Jesse Young, Zachariah Reeves, Roland Wilkinson, Jesse Crawford, H. D. F. Roberts, Thos. M. Bond, James B. Smith, W. B. Wall, Howell Wall, Jr., Eld. Mullens, W. H. Anderson, A. W. Pool, Fredrick Clark, Hamilton McKnight, Moses Seal, Wilson Clark, C. Magee, J. D. McFarland.

#### FROM 1848 TO AND INCLUDING 1857.

William Thompson, T. Kingsbury, Elihu McCaa, M. W. Crestman, M. S. Shirk, William East, J. H. Smylie, William Whitney.

#### FROM 1858 TO AND INCLUDING 1859, AND ON TO 1899.

S. S. Relyea, S. W. Bullock, Elijah Young, W. M. Stambrough, L. A. Duncan, W. Green, W. W. Kepp, S. Buffkin, H. Williams, C. L. Oliver, W. H. Bailey, D. Eby, T. J. Hudson, J. A. Wootten, E. M. Tabor, H. H. Thompson, W. H. F. Edwards, J. F. Cook, James Newman, J. R. Graves, Peter Turner, C. H. Atkins, S. W. Dale, W. W. Bulls, S. A. Hayden, T. J. Draine, L. Scofield, W. M. Everett, W. H. Tucker, W. H. Robert, Z. Loftin, H. G. Quin, B. A. Crawford, A. L. Travillian, R. J. McNeil, S. H. Thompson, W. E. Tynes, J. P. Hemby, M. T. Martin, Thos. Lansdell, J. J. White, T. C. M. Golland, Joseph Buckles, E. W. Spencer, S. M. Provence, L. S. Piker, G. B. Rogers, A. G. Felder, R. N. Hall, H. S. Archer, G. W. Farmer, Geo. E. Smith, T. P. Stewart, T. Leavell, G. B. Rogers, R. J. Stew

P. Culpepper, pastor Gallilee church, and W. S. Culpepper pastor of Zion Hill, and T. C. Chilling

GEO. F. WEBB.

#### From the Piney Woods.

Perhaps it will be of interest to the readers of THE BAPTIST to read a few lines from the piney woods. I am now living in Lawrence county nineteen miles southeast of Monticello, and three miles from Society Hill postoffice, church and school.

I am serving as pastor of Society Hill church, Lawrence county, Prine Springs church, Marion county, and Ebenezer and Antioch churches, Covington county. My longest ride is to Antioch church, a distance of fourteen miles. We have had services at all of these churches. We had beautiful spring-like days, and met large attentive congregations.

Three of these churches are clear of debt. One owes a few dollars. Antioch and Ebenezer have splendid houses of worship. Prine Springs' house needs ceiling. Society Hill needs a new house which I think will be built this year. All of these churches are in good working condition, and ready for an advance along the lines. I think it is only a question of a very short time until persons who drink their social glass of whiskey will be denied membership in these churches. Further; I find men in this country who "vote as they pray," and are neither ashamed nor afraid to let it be known.

Elders R. R. Tarnage, J. P. Williams, J. R. Carter, J. P. Culpepper, J. J. W. Mathis, J. T. Dale and others have served as pastors of these churches. Honor to them and praise to God.

Society Hill church is the largest in the Pearl River Association, and pledges more money each year for missions than any church in that body.

THE BAPTIST and Foreign Mission Journal have some subscribers down here and I think will have more soon.

It is needless to say that I am well pleased with my work.

Come to see us during the protracted meeting season. It will begin on Saturday before the fourth Sunday in July next.

Pray for us and the Master's work.

Fraternally,

L. D. POSEY.

Society Hill, Miss., January 29, 1901.

#### Christ the Central Figure.

While in Venice last summer I found myself walking one day in the Doge's Palace, surrounded by beauty personified. Marble steps and columns, darkening shadows, glistening colors, crimson splashes, on every side, while on the whole the sunlight streamed through stained windows like gleams of sunshine through translucent gold. I walked in a spacious corridor between walls that seemed of solid marble, when suddenly a flood of light striking through a slant from somewhere outside fell upon possibly the largest painting in the world, which hung just in front of me. Such blending of colors I had not seen. I saw at a glance it was the

work of an artist's hand. Countless wavering gleams of orange and purple, a curious wavering glitter seemed to traverse the painting and confusion was the outcome of my first scrutiny. I continued to gaze as I approached for I found myself in front of a painting by Tintoretto, representing his conception of the Last Judgment.

Under the bright depths of the penetrating light unlicked by the least fleece of cloud in the matchless clearness of the morning, I saw in that painting thousands of men, women, children, angels and demons. While in the center was a figure, splendid with innocence, radiant with hope and life, holding the undisputed right as judge. To the right of this central figure were men, women and children going heavenward while angels above them were swift in doing service for the judge. To the left was a host of human kings and demons going into darkness and eternal night. The longer I gazed and the closer I came the more distinct the central figure became in his majesty and power until at length I lost sight of the multitude around him. Also in the Sistine Chapel in Rome I saw another such painting by Michael Angelo, while not so large, yet a finer painting to be sure. What impressed me most in them both was that they made Christ pre-eminently the central figure and to occupy the first place.

All the colors in the background were so blended as to make his face stand out in bold contrast with all around him. To be sure Rome has reversed this in preaching and practice. But I was taught a lesson by it. It is asked what kind of preaching ought we do in the 20th century. A preaching that will make the risen and exalted Christ stand in the forefront of the message and screen the message bearer. Sermons that come from a heart upon which the image of Christ has first been painted by the Holy Spirit. A sermon from such a heart will bear the image of the face stamped thereon so that the longer a congregation looks and listens the more perfectly will the image of Christ be seen. Shall the sermon be full of eloquence? Yes as much as the heart can burn into it, but an eloquence that will portray Christ as the Savior of men and not such as to show forth the preacher. Shall the sermon be full of word painting? Yes paint it and make it attractive, but so blend the colors that the central figure shall be seen and not the painter. But we need the plain unvarnished truth you say. Yes but even Christ painted sometimes by putting a truth into a parable to make it the more easily understood and the more readily palatable. By all means keep Christ to the front, make him the central figure. Paul's glory was in making people see the cross and what it represented, and not the tongue or hand that painted it out. It was Paul who said, "What then? notwithstanding, every way, whether in pretense, or in truth Christ is preached; and I therein do rejoice, yea, and will rejoice." With Christ to the front in our preaching, ere long it will tell mightily to the world, that the gospel is the power of God unto the saving of souls.

Faithfully,

W. E. ELLIS.

February, 7th, 1901.



# THE BAPTIST.

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THE BAPTIST one year and an elegant Teachers' Bible of superior binding, printed in bourgeois type, flexible backs and self pronouncing to new subscribers, only	\$ 3 30
Same Bible, to anybody prepaid, for only	2 30
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Church Roll and Record	2 00
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Please read carefully what Bro. J. G. Sibley says in last week's issue about "that Juniper Grove Council." We do not care to discuss the matter. Enough has been said. We stick to our first declaration, that Baptists have never erected an educational qualification for the ministry. We place Bro. Sibley's statement in last issue by the side of one he made in these columns of December 20th, and leave the reader to say whether we accused him wrongfully, when we said that the church and council erected an educational standard, and Bro. Varnado was weighed in their balances and found wanting. Bro. Sibley says in our last issue: "I feel perfectly safe in saying that the idea of establishing 'an educational standard for the ministry' never once entered the mind of any member of the church or the council. I am certain that no such thought entered my mind, and I would not for such a measure. I am also certain that no such thought is expressed, or even implied in my report of the matter."

## THE BAPTIST.

In our issue of December 20, Bro. Sibley said: "Juniper Grove church proceeded to call a council to inquire into his educational qualifications for such exalted service."

"His fitness for the ministry in all other respects, was granted without discussion. Therefore the council agreed that there was but one thing before them, and that was his educational qualification. This point was discussed in well nigh all its phases, and it was unanimously agreed that he had not sufficient education to succeed in the ministry, and that he be not ordained."

It is possible that Juniper Grove church did the wise thing in deciding to ordain Bro. Varnado. We do not know about that. We leave the church and council to settle that. But we only say that it is unscriptural to refuse a brother ordination on the grounds of illiteracy, when it is conceded that he is regenerated and called of God to preach the gospel.

## THE ARMY CANTEEN.

We have received a sufficient number of letters from our subscribers, worded in such manner, as to convince us that there is no very clear and definite conception, on the part of many, of the "Canteen" of which we of late hear so much. We have decided, therefore, that it would be well to print in our columns that portion of the Army Regulations, which defines what a post exchange is. The "canteen" is just one section of a post exchange, but we give the whole paragraph setting forth "an exchange doing its full work."

An exchange doing its full work should embrace the following sections: (a) A well-stocked general store, in which such goods are kept as are usually required at military posts, and as extensive in number and variety as conditions will justify; (b) a well-kept lunch counter, supplied with as great a variety as circumstances permit, such as tea, coffee, cocoa, non-alcoholic drinks, soup, fish, cooked and canned meats, sandwiches, pastries, etc.; (c) a canteen at which, under the conditions hereinafter set forth, beer and light wines by the drink, and tobaccos, may be sold; (d) reading and recreation, rooms, supplied with books, periodicals, and other reading matter, billiard and pool tables, bowling alley, and facilities for other proper indoor games, as well as apparatus for outdoor sports and exercises, such as cricket, football, baseball, tennis, etc.; a well-equipped gymnasium, possessing also the requisite paraphernalia for outdoor athletics.

Now, while we concede that some plausible arguments may be made in favor of the "canteen," yet we think it can be seen in the last analysis of the matter that to admit the necessity of the "canteen" in order to maintain order and sobriety in the army, is at the same time to admit the inadequacy of military authority to control the soldiers.

Mississippi's senior senator, Mr. Money, in his advocacy before the Senate, of the "canteen," gives the following statement of his personal habits, and reasons for his course:

I will say that I can speak with great freedom upon this question, because I have never myself been addicted to the use of any kind of spirits, either distilled, vinous, or malt. I do not chew tobacco or smoke. I have no artificial wants, and therefore, have never

felt the need of a drink. I will say also that I am not only a temperate man, but I have always been a temperance man.

In my State, when retail groceries had to be established by petition, I never signed one. When the law was changed and localities were permitted to establish them or not, I always voted the dry ticket, and I am here speaking for the canteen amendment because it promotes temperance, because it promotes good health, because it promotes morals, because it promotes discipline, and comfort, and contentment among our soldiers.

Mr. Money and his associates in their contention for the "canteen," took no note of the undeniable fact that drinking "beer and light wines" both stimulates and cultivates a taste for heavier and more deadly beverages. While the lighter drinks of beer and wine might "promote contentment among our soldiers" for awhile, they would as certainly produce an army of toppers and drunkards. It is claimed by the advocates of the "canteen" that the "canteen" is far better for the soldiers than the full saloons which always follow and hover around an army, and that the soldiers will be so well satisfied with the "canteen" that they will not leave the army reserve to go out into the full, or "hog ranch" saloon. It is further claimed that military regulations cannot supersede civil jurisdiction, and hence the government cannot prevent saloons from following up the army. Let these claims be granted, and then we say that the military authorities can prevent soldiers from leaving the army compound to go out to get intoxicants. Now that Congress has done away with the "canteen," the military authorities should enforce the most rigid army discipline to prevent soldiers from leaving the army reserve for drink.

## Russia Abolishes the Saloon.

Autocrat that she is, Russia does do some things that are worthy of imitation on a large scale by all the rest of the world. Just like all other countries, in the beginning, she allowed the saloon to be established in her midst. But seeing that the saloon was evil, and that continually; that her people were becoming more and more given over to the monster passion of strong drink, she resolved to abolish the saloon, and she did, in short order, the only way to do it; establishing in its stead a kind of South Carolina dispensary, placing the manufacture and sale of liquors under governmental control. No man is allowed to sell strong drink anywhere, in the empire. And no man is allowed to drink it save at home—the best feature about it—if he does he subjects himself to a fine of from \$2.50 to \$10.00 for each offense.

Of course the beneficial effects are seen at once. There is no drunkenness, no street fights and killing, no rowdyism, and the poor have become more economical, and at the same time, they wear more and better clothes, feed their families better, send the children to school more, and occasionally get the wife a new dress—it is also stated, on the authority of the banks that the poor are already starting nice little bank accounts, for the rainy day, that will surely come.

This is a great step forward for Russia, and places her many leagues ahead of any other country, in protecting her subjects from those

February 14,

1901

that would by piece meal destroy their manhood, their homes and scatter their families, and destroy both soul and body in hell. But this is just what it will come to sooner or later in all the world—only we will not even be troubled with the dispensary. But before it comes to that, how much of sorrow and suffering it will bring upon many a helpless woman and her children; how many lives, bright young lives, will go out into darkness never more to see the light; how many will be crushed for time and eternity.

It is said to take 25,000,000 boys every generation to keep the saloons going in their work of death, not to mention the girls that are destroyed thereby. The appropriation of the United States Congress for all the expenses of the general government for the year lies before us, and it amounts to \$743,374,804 00, which is not quite half of what we pay or drink. Would that our government would take a lesson from Russia, in this instance and do something for the relief of the people from the thralldom of king Alcohol, and do it now.

Some people will not get drunk, only in company with others who are drinking; and, if it could be placed out of their sight, they would never touch it at all—and this is what we want to do, put it out of their sight.

## GLAD TIDINGS.

THE CONVENTION DEBT, ACCOUNT JACKSON BAPTIST CHURCH HAS BEEN PAID.

We will hold the notes and mortgage until the dedicatory services, which will be arranged for at an early day.

We lack \$148.75 of collecting the entire subscription that was made last July at our Convention in Jackson, but, with additions to the collections from other sources, we were able to round out the three thousand dollars. This secured for us the conditional note of one thousand and eighty dollars, made by the Home Board, and also one thousand dollars additional, from the same source, conditional on the whole amount's being paid; and these amounts, with the appropriation made by our Convention of State Mission funds, enabled us to pay off the entire debt as per following statement:

Collections in the State	\$3150 00
Paid by Home Board	2080 00
Paid by State Missions	1250 00
Total	\$6480 00

The unpaid subscription of \$148.75, when paid will be credited to the State Mission's part of the above. Brethren will therefore see the great need of speedily redeeming their subscriptions so as to relieve our State Mission Treasury from virtually carrying this much of the debt; but it will be remembered that the Convention so directed the use of State Mission funds to the amount of two thousand dollars, of funds appropriated by Home Board. Inspired by the effort of last July, the church resolved to free itself of the three thousand dollar debt which it had been carrying, and with which the State Convention had nothing to do. Pastor Yarborough and his people had just begun their rejoicing over the success of this undertaking when

## THE BAPTIST.

## College Tidings.

285 students enrolled, which is 26 more than ever before in one session. \$1200.00 subscribed for the President's Home, which is 2000 00 less than ought to have been subscribed by this time.

## A LETTER.

I had a letter the other day from Mrs. J. K. Nutt, of Leota. She sent five dollars for the President's Home and said, "I believe there are 1000 women in Mississippi, who will gladly give \$5.00 a piece to this object."

That is what a woman said about women! I have on my list 12 women who have given \$5.00 each and two, who have given \$10.00 I dare 984 more to give \$5 each. That would build the home and make some other much needed improvements.

If there are one or two thousand who can't give \$5.00 but who can give \$2.00 or \$1.00, they are much in demand and will be very welcome.

Yours for progress,  
W. T. LOWREY.

## A Correction.

C. Jones Power says in Mississippi matters:

Rev. Dr. D. B. Gray, of Birmingham, has been elected to the presidency of Georgetown College, Kentucky. He is a native of Hazlehurst, a graduate of Mississippi College, and son-in-law of the gallant Captain W. T. Ratliff, of Raymond. If that isn't a good "combination," how could it be improved? Dr. Gray has been one of the growing divines of the South. There is no position in the great denomination in which he is a shining light, that is too big for him.

I endorse all he says except his being a native of Hazlehurst. He is a native of Wayne County, and a son in the gospel of our beloved brother, O. D. Bowen.

W. H. PATTON,  
Shubuta, Miss., Feb. 7, 1901.

## To the Churches and Pastors of Copiah County Association.

DEAR BRETHREN:

Allow me to remind you that only three months remain until the Southern Baptist Convention meets in New Orleans. If you have not taken your collection for Foreign Missions please do so between now and the 15th of April and forward the same to Bro. A. V. Rowe, of Winona, and explain that it is for Foreign Missions.

Our Association gave a little over \$500.00 last year to Foreign Missions. We ought to give \$1,000 easily this year. Brother pastors, please present this matter in a strong manner, and then see that the tracts you receive are distributed. Decide upon a definite amount that your church ought to give, and then get the church to agree to pray and work with you for that amount. Don't be afraid to ask for large things. "Expect great things and undertake great things," and leave the result with the Lord, who always does His part.

W. A. McCOMB,  
Vice-President Foreign Missions, Copiah County Association.



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## The Home.

Jerusalem as it Appears To Day.

There is but one Jerusalem. "If I forget thee, O Jerusalem," says the exiled poet, "let my right hand forget (how to play the harp); yea, let my tongue cleave to the roof of my mouth (so that I may never sing again)." What other city has witnessed such transactions! The city of Melchizedek and David, of Solomon and the Kings; besieged by Nebuchadnezzar and Titus; of Judas Maccabeus and Herod, of Agrippa and Hadrian (117-138 A. D.), of the Egyptian Fatimites (969 A. D.) and Saladin (1187), of Mahomet Ali (1831) and Sultan Abdul Mejid (1840). The present governor of Jerusalem is a Matseff, immediately responsible to the Porte at Constantinople.

The population of the city is not far from sixty thousand; two-thirds of whom are Jews, about thirteen thousand Christians, and seven thousand Mohammedans. The Jews are immigrating rapidly of late. They have as many as seventy synagogues. Many of these interesting Israelites are aged, and as they walk down David street, with their characteristic mantles and temple locks, staff in hand, one is reminded of the patriarchs Abraham, Isaac, and Jacob. They occupy the southwest portion of the city; whereas the Christians reside chiefly in the western, and the Mohammedans in the eastern, present. "God gives to you," using the Haram or temple etc. These lepers are fair and

areas. No Jew is allowed in this sacred enclosure; but just outside, on Friday evenings, they regularly assemble at what is known as the "Jews' Waiting Place," and there together lament the downfall of their once glorious capital. They repeat the seventy ninth Psalm and the Lamentations of Jeremiah, and chant a sort of litany, which runs as follows: *Leader*. For the palaces that lie desolate: *Response*. We sit in solitude and mourn: *L*. For the walls that are overthrown: *R*. We sit in solitude and mourn: *L*. For the priests who have stumbled: *R*. We sit in solitude and mourn: *L*. For our kings who have despised Him: *R*. We sit in solitude and mourn:—one of the most touching sights to be seen in the Holy City.

Fifty years ago the inhabitants of Jerusalem all lived within the city walls. To day nearly one-third reside in the suburbs outside. Great changes have taken place during this period; in fact, the past decade has transformed the aspect of the north and west sides of the city so completely that they are hardly recognizable. Churches, schools, hospitals, and hospices for the accommodation of pilgrims have multiplied with an astounding rapidity. Homes for the wealthier classes and dwellings for the Jews are reaching far out into the country. Christians and Jews are vying with one another in securing the choicest situations; all reminding us that whatever is to be done along archaeological lines must be done immediately.

Many imagine that it must be heavenly to reside in the city of Jerusalem, and so betake themselves thence and settle down; but this feeling is too often dissipated by actual experiment. The dust of summer, the lack of water (for there is but one fountain in or near the city), the dearth of commerce and manufacture, but especially the surplusage of philanthropy and religious zeal, which culminates too often in bitter strife, all combine to make the modern Jerusalem a most undesirable place of abode.

Nevertheless, there is no other city half as interesting to the Bible student. On right and left he is constantly reminded of Bible scenes. As he walks down from St. Stephen's gate on the east side to visit the Garden of Gethsemane and the Mount of Olives, he beholds the lepers along the way and hears their husky cries of *bakshish*, *baksh sh*, *aliny*, *bakshish*, *Allah yatik*—a gift a gift, "give a gift, give a gift," "God gives to you," using the Haram or temple etc. These lepers are fair and

# ROYAL BAKING POWDER

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Makes the food more delicious and wholesome

sometimes handsome until they reach the age of about eighteen, and then the leathsome disease begins to appear upon them. They are kept outside of the city, hospitals having been especially built for them near the railway station, a quarter of a mile southwest of the Jaffa gate.—*Geo. L. Robinson in the Chantiquian*.

## A Submerged Railway Across the English Channel.

It may surprise our readers to know that there are two projects in existence at the present moment for a submerged railway across the English Channel.

On December 17, 1884, there was registered a "Channel Bridge and Railway Company," its offices are at No. 69, Rue de la Victoria, Paris.

It was formed to acquire the business of the International Railway Company, du Detroit de la Manche, Limited, and "to make further investigations, etc., with a view to the construction of a bridge or viaduct across the English Channel (as a means of communication between England and France)."

It was decided to construct a submerged bridge fifty feet below the lowest tide, and to run thereon an electric car capable of transporting four railway trains, which would be secured very much in the same way as the trains are fastened on to the ferry boats between New York and New Jersey. The directors' report, recently submitted, stated that the work could be completed in five years at a cost of not exceeding \$70,000,000.

The train platform was to be five hundred feet in length, fifty feet wide, and was to be carried on five steel columns on each side, these being braced to and resting upon a submerged platform mounted wheels running on rails 100 feet apart. Steam engines and dynamos on the train platform would provide the power for rotating the rail wheels on the lower platform.

The other submarine railroad scheme has been evolved by an enthusiastic Frenchman, M. A. Mottier by name, and it differs in some details from the one just mentioned.

The permanent way (let us hope it would be "permanent") is to be thirteen feet in width and some thirty feet above the bottom of the Channel.

This would not interfere with navigation, and would afford a secure bed for the rails, being built of solid masonry and anchored to withstand the currents.

The elevated platform is to be 320 feet long, 125 feet wide, and 125 feet above the rails. It will be capable of taking several railroad cars at once, to say nothing of animals, baggage and freight.

On it there will be saloons, heated and lighted by electricity, smoking-rooms, in fact, all the comforts that are to be found today on the finest ocean greyhound.

M. Mottier is confident that the cross-Channel trip can be made in less than an hour. The passengers will enter the sleeping car at London, and will go to sleep in the assurance that they will not wake until the gay capital of France is reached. The trains will be run straight on the platform, and the huge structure will then start on its journey across the Channel without the slumbering passengers being aware whether they are on land or on sea.

The sea-going car imagined by M. Mottier will be propelled by an engine located on the platform, and will be worked either by steam or electricity. The engine will operate a drum, over which a chain will wind, and the car-platform and submerged carriage will be thus drawn from one side of the Channel to the other.

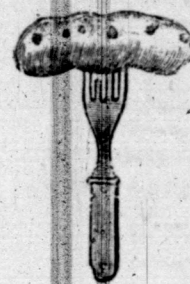
M. Mottier estimates the total cost of this unique undertaking at the small sum of \$3,750,000, and promises a return of \$5.00 to \$2,000 a day, making calculation for twenty trips every twenty-four hours.—*From "Across the Sea by Rail," in the February Pearson's*.

Leland, Miss.

I notice in your columns that it is somewhat a custom among the pastors, after resigning their field of work, to give a brief sketch of the progress of the church during their pastorate.

During my pastorate of two years with the Leland Baptist

## IN EVERYONE'S MOUTH.



Do you see that big potato with its winter overcoat on?

Well the "Silver" potato masher will mash and peel it at one and the same time as quick as a wink.



YOU WOULD SMILE

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## The Rookery.

214 South State Street.  
JACKSON, MISS.

church, the progress has been one hundred per cent. in membership and missions.

When I took charge of the church two years ago, the clerk could give an account of but 26 members, and about five hundred dollars, all told, to salary and missions.

For the past two years the record shows an increase of twenty-seven accessions to the church, and about five hundred dollars to benevolent purposes. The church averaged twenty dollars per member last year, to all purposes. How is that, brother editor? I must give Leland, though, the credit of being one among the richest churches, according to its numerical strength, there is in the Association—(I liked to have said in the State.) Some of God's own are in this church.

The church called me for another year, but for the health of my family here in the Delta, I thought best to get out of this malarial country. I now await the Lord's direction for future work.

W. H. WILLIAMS.

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The Iron Mountain will sell Round Trip tickets on the following dates to certain points in Arkansas, all points in Texas, Oklahoma, Indian Territory and other Western States:

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At one fare plus \$2.50. These tickets are good to stop over at pleasure on the going trip 15 days; good three weeks for return.

The Iron Mountain has the quickest service through Arkansas and Texas without change of cars; also through cars to Hot Springs, Ark., the old established line to that point. Cheap excursion tickets on sale the year round.

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Unless you have a PIANO or an ORGAN in it. Either will help to make it attractive to your children and make them enjoy their evenings at home.

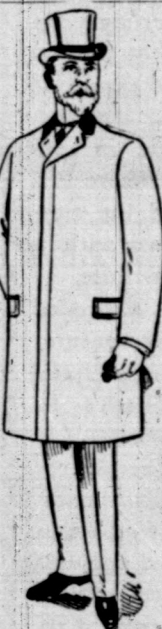
We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all.

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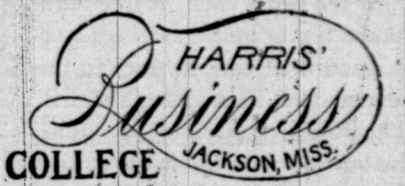
Write us at once for particulars of this offer and sample of cloth from which the overcoat is of able. Or, better send 50 cents for outfit on "Harp of Life" and begin business at once.

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## Our Sunday Schools.

The Annual Rally of International Sunday School Leaders.

BY THE REV. MORRIS PERCIVAL.

Fifty delegates, with perhaps a hundred visitors, is not such a large number for a Sunday-school convention, so far as numbers go; but when these fifty are the Sunday-school leaders of twenty states, territories and provinces, from Oregon to New Brunswick, their coming together is an event worth recording. Such was the Ninth Annual Conference of the Field Workers' Department of the International Sunday School Convention, held January 22-24, 1901, in the historic First Baptist Church of Baltimore. These secretaries who were present for the first time in the meetings were a veritable initiation into a fraternity, whose high principles and well-established results of past effort will henceforth operate to unify and improve the work in new fields. The meeting cost many sacrifices, but they were worth making.

The purpose of the Department as a school of mutual instruction for field workers, was well illustrated in the opening paper, "The International Sunday School Lessons," by Professor H. Hall, on "The International Sunday School Lessons." He traced the growth of the limited Bible lesson idea from its earliest beginnings to the era of construction in the sixties, the successive scenes in which it may be called the great drama of 1872 were drawn with power, the important betterments of the lessons since 1872 were explained, and the paper closed with a strong defense of the principles underlying the uniform lesson system.

Five other important topics—the organization, respectively, of county work, normal work, primary work, city work, and Sunday school evangelism—were ably presented and thoroughly discussed in successive sessions. Every paper represented the field experience of a leader, and if, perchance, the speaker omitted to cover any point of importance, some one pres-

ent was pretty sure to draw it out with a question.

Special prominence was accorded the study of city problems. Five distinctive features of city work—the union teachers' meeting, the superintendents' union, the teacher-training institute, and the interesting of business men—were represented in able papers and a brisk discussion. In addition, much new light was shed on "Decision Day," normal class work, and the organization of summer schools and other lines of primary field work.

At the suggestion of the acting International chairman, Mr. B. F. Jacobs, transmitted by letter, the executive committee of the Department agreed to call an informal field workers' conference at Chautauqua next summer, to meet in connection with the International Executive Committee for the study, among other things, of the best possible arrangements for the great International Convention in Denver in 1902. The Central Committee of the International Primary Department was well represented at Baltimore, and they also expect to be at Chautauqua. The International primary workers, in conjunction with the Baltimore Primary Union, completed the closing day of the conference with a well-planned primary institute.

Those interested are requested to note: (1) that the new treasurer and membership secretary of the Department is Mr. Charles D. Meigs, Indianapolis, Indiana; (2) that Mr. Ferguson, the former treasurer, and Mr. Meigs, the former vice-president, have exchanged places by resignation and appointment of the executive committee; (3) that orders for the printed report, at ten cents each, or five cents in lots of ten or more, carriage prepaid, should be sent at once to the secretary, the Rev. Joseph Clark, 79 The Ruggery, Columbus, Ohio, as the edition will be made to suit the demand; (4) that the privilege accorded to members of subscribing papers at a club rate of one dollar a year has lapsed for this year, but

it is hoped to extend the same terms for the year beginning September 1, 1901.

### A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

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Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

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Vicksburg, Miss., January 8, 1900.  
Mr. W. H. Jones, Vicksburg, Miss.  
Dear Sir: This is to certify that I purchased a bottle of Hall's Great Discovery from you and having used same can unhesitatingly say that I do not think there is anything to equal it. I was troubled for six months with lame back and inability to stand up straight and breathe without pain. I congratulate the manufacturer of the medicine most heartily, and take great pleasure in permitting you to use my name in connection with the merits and hope that those suffering from kidney and bladder trouble will avail themselves of the relief afforded from its use.  
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FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1896.

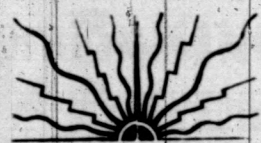
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Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

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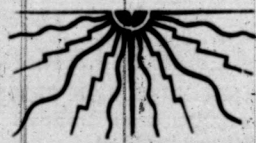
618 COMMON ST.

NEW ORLEANS, LA.

R. P. Moore

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## Deaths.

Elmira Robertson Polk.

Was born May 26, 1850, in Marion county, Miss., joined Cedar Grove church when a girl and was a faithful Christian to the end. She was married to J. M. Polk, Dec. 21, 1871. Six children, three girls, and three boys mourn with their father her loss. She was a devoted wife, fond mother and faithful friend. Jan. 21, 1901, her spirit took its flight to realms of bliss where she abides in sweet repose. She left behind her a desolate home, but they have the blessed hope of seeing her again in the land of glory, where we shall find each missing link some sweet day, bye and bye.

I. P. WILLIAMS.

Mrs. D. P. Berry.

S. A., daughter of David and Rebecca Quinn, was married to D. P. Berry, Dec. 25, 1885, and died Dec. 25, 1900, just forty-five years from the day of her marriage. She leaves an aged husband, four sons and a daughter to mourn her loss. She joined Strong River Baptist church when a girl and was ever after a faithful Christian. The fond devotion of family and friends is the best evidence of her merit. She met the sorrows of life with unflinching faith and gentle resignation. But her spirit has gone where trouble will no more disturb her sweet repose, and she will bask forever in the sunlight of God's eternal love.

J. P. WILLIAMS.

Died.

Abbie A., wife of E. A. McNair, died Feb. 8th, 1901., at the age of 32.  
Her life was beautiful, her death a benediction.

This is no attempt at highly colored words to meet the eye of the bereaved one, but an honest account of the scene as witnessed by the writer. I thought of the precious words "Oh grave where is thy victory, 'Oh death where is thy sting," and wished that some skeptic were present to have his doubts removed. A short while before death came, she called her loved ones, one by one, and bade them an affectionate farewell, and then she was dead.

Thus ends another life that proves the power of Christ to save.

S. S. JACOB.

Learned, Miss.

MARRIED.

Cox-Lacy.

At the home of the bride's father, at Monterey, Feb. 6, 1901, Mr. E. L. Cox and Miss Bertha Lacy were united in marriage by Z. T. Leavell.

Twice one is two  
Is in marriage untrue.  
One and one is one,  
When the courtin' is done.

A POSITION WANTED.

A young lady of experience in book-keeping, stenography and typewriting, owing her own machine, and highly recommended, desires a position. For further particulars, address THE BAPTIST, Jackson, Miss.

**FREE**  
A WONDERFUL SHRUB—CURES  
**KIDNEY & BLADDER**  
**CURE.**

Mail to all Sufferers from Disorders of the  
Kidneys and Bladder. Bright's Disease,  
Rheumatism, Gravel, Pain in the  
Back, Dropsy, etc.

Diseases, Rheumatism, Etc.

Disorders of the kidneys and bladder cause Bright's disease, rheumatism, gravel, pain in the back, bladder disorders, difficult or too frequent passing water, dropsy, etc. For these diseases a Positive Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists the *piper methysticum*, from the Ganges River, East India. It has the extraordinary record of 1,200 hospital cures in 30 days. It acts directly on the kidneys, and cures by draining out of the blood the poisonous Uric Acid, Urates, Lithates, etc., which cause the disease.

Professor Edward S. Fogg, the Evangelist, testifies in the *Christian Advocate* that the Kava-Kava Shrub cures him in one month of severe kidney and bladder disease of many years' standing. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks he was cured of rheumatism, kidney and bladder disease, after ten years' suffering. His bladder trouble was so great he had to get up five to twelve times during the night. Rev. Thomas M. Owen, of West Pawler, Vt., and others give similar testimony. Many ladies, including Mrs. Lidia Valentine, Dast Worcester, N. Y.; Mrs. Mary Wall, Ferry, Mich., also testify to its wonderful curative powers in kidney and other disorders peculiar to womanhood.

That you may judge of the value of this great Discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and cannot fail. Address, The Church Kidney Cure Company, No. 9, Fourth Avenue, New York City.

THE A. & V. RY. CO.  
MARDI GRAS.

Mardi Gras Celebration, New Orleans, La., Feb. 14th to 19, 1901.

For the above occasion tickets will be on sale February 12th, 13th, 14th, 15th, 16th, 17th and 18th and for trains reaching New Orleans not later than 12 o'clock [noon] Feb. 19th.

Rate—One first-class fare for the round trip, returning limit March 17, 1901.

The street Pageants will be represented this year as follows:

Thursday night, Feb. 14—MONUS.  
Monday noon, Feb. 18th, arrival of REX.

Monday night, Feb. 18th—PORTUS.  
Mardi Gras, noon, Feb. 19th—REX.

Mardi Gras, night, Feb. 19th—COMUS.  
Any information cheerfully furnished.

H. J. HAMMETT, T. A.  
Geo. H. Smith, G. P. A. Jackson,  
New Orleans, La. Miss

T. J. TURNER  
Dealer in

Fine Fruits and the best candies, soda water, ice cream, cigars and tobacco. In fact everything up-to-date in my line of business. Cheapest bananas in the city. 350 West Capitol Street, Jackson, Miss., at corner, 1y Union, Depot.

**BURPEE'S SEED-SENSE FOR 1901**  
is mailed FREE to all.  
A Bright Business Catalogue of ninety pages that tells plain truth about BEST SEEDS that Grow. Write a postal card to-day, or send ten cents (stamps or silver) for BURPEE'S QUARTER-CENTURY FARM ANNUAL—a New Book of 220 pages fully worth a dollar. W. ATLEE BURPEE & CO., PHILADELPHIA, PA.

THE A. & V. RY. CO.  
MARDI GRAS.

Mardi Gras Celebration, Mobile, Ala., Feb. 14th to 19th, 1901.

For the above occasion tickets will be on sale Feb. 12th, 13th, 14th, 15th, 16th, 17th and 18th, and for trains reaching Mobile not later than 12 o'clock, noon, Feb. 19th.

Rate—One first-class fare for the round trip, with final return limit, March 17th, 1901.

Any further information cheerfully given.

H. J. HAMMETT, T. A.  
Geo. H. Smith, G. P. A. Jackson,  
New Orleans, La. Miss.

### NOTICE, TEACHERS!!

The Teachers' Training Course of the Poplarville High School is the most original and successful plan ever given in the State for preparing teachers for county examinations. Write for particulars.

W. I. THAMES, PRINCIPAL,  
Poplarville, Miss.

### FOUR NEW PICTURES

In 18 Beautiful Colors, Size of Each 16x22, Quite New and Exceedingly Handsome.

**Rock of Ages!** Many beautiful pictures of this subject have been made, but none can compare with ours in beauty. In the center of the angry waves stands the "Cross of Christ" the "Rock of Ages." A female figure is struggling to gain refuge on the rock where the "weary are at rest."

**Guardian Angel!** Two little rambling children are rambling along and suddenly come upon a precipice; a beautiful Guardian Angel lovingly protects them from danger.

**Lord's Supper!** A magnificent picture showing our dear Lord and all his Apostles. The preparatory work of this picture cost over \$100.

**Christ in the Garden!** Our dear Lord before his Crucifixion. In the background we see the sleeping disciples.

These pictures are well worth \$1.00 each. To introduce them we will send the entire lot for 50 cents; or any one for 25 cents. Wholesale prices to agents, 12 for \$1.75; 25 for \$3.25; 50 for \$5.00; 100 for \$14.00. Write today to

Home Novelty Mfg Co. (Dept. 564)

P. O. Box 518, CHICAGO.

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### FAMILY-RECORD

One of the most beautiful pictures in colors. Upon a background of Pure Solid Gold rests the Family Record in the shape of a handsome volume with Gold Clasp upon a cushion of crimson velvet with a beautiful gold tassel. On the pages, under different headings are spaces in which to write the name and date of birth. On either side is a beautiful scroll on which to record marriages and deaths. On top of the picture are the words, "Family Record," in the richest lettering known to printer's art. Under this are spaces for father's and mother's pictures. In the lower part of the picture is a beautiful home scene. The dear old grandparents, the handsome, stalwart husband and happy young wife, the loving daughter and baby boy—the idolized grandchild, are all gathered around the table, while grandfather reads a portion of God's Holy Word. A truly beautiful scene. Underneath are the words "God Bless Our Family." Around this picture are eight spaces for photographs of other members of the family, each space enclosing a gem flower piece. Elsewhere on the picture are scattered creeping vines, buds and blossoms in rich confusion, the whole resting on and thrown into bold relief by the gorgeous background of Solid Gold which produces a picture of dazzling beauty.

### AGENTS NOW IS YOUR TIME.

Our regular price is 50 cents, but to any one who sends this advertisement we will send one for 25 cents. Our price to agents: 12 for \$1.75; 50 for \$8.00; 100 for \$14.00. We pay all charges and return money for unsold pictures. N. C. Jackson, Filmore City, bought 375 Records for \$41.75; sold them for half price, 25 cents each, in five days, making \$52.50 clear profit. Can you do better? We have 5,000 testimonials and want yours. Address,

Home Novelty Mfg Co. (Dept. 564)  
P. O. Box 518, CHICAGO.

### GARDEN SEEDS

All package seeds sold for 25 cents a package—same quantity you have always paid 50 cents for. Write for

JACOBS' 1901

ILLUSTRATED

SEED CATALOGUE

FREE

And see how low you can buy the very best seeds.

Write for it—right now.

JACOBS' PHARMACY,

Atlanta, Ga.

### MORPHINE

Opium, Laudanum, Cocaine and Liquor habits permanently and painlessly cured at home. No detention from business; no inconvenience; action immediate; leaves system of patient in a natural and healthy condition without any desire for drugs. Cure guaranteed for \$10. Write for particulars.

DR. LONG & COMPANY, ATLANTA, GA.  
Ref.: Capital City Nat'l Bank, Atlanta.

**FISCHER  
EMERSON PIANOS**

The two best known for durability in the South.

**THE GRUNEWALDS** are the agents,  
NEW ORLEANS.

Write for prices and save money and buy from this old, reliable and time honored Music House. Agents also for all other high grade Pianos, Organs and Musical Instruments.



## Woman's Work.

### To Sleepy Christians.

"Awake to righteousness," I Cor. 15:34.

A Christian worker said to me: "Yes, you have large congregations, the people of your town are church-goers, but it will not be so long. Just wait a few years, until your town is older. Then you will get ahead of you and back you in your work."

This is often true in some older towns. Why is this? Because our churches are full of sleepy, lifeless Christians.

Only think of a church of three hundred members, and not one-sixth of its membership giving either time or money towards winning souls for Christ. So few, so very few are doing their duty. We claim to be servants of the Master, and yet we sleep while souls are perishing by the score in our very midst. Satan has his attractions in every town and his servants are sleepless, wide-awake, trying to entice our boys and girls into the ways of wickedness and death. Let us arouse, awake unto righteousness.

Young men come to our town and find employment—they are welcomed by Satan's servants, who plead with them to spend their leisure moments in wickedness and debauch. No real friendship or Christly welcome comes from any of God's servants, until the poor, lonely youth accepts the repeated invitations from the servants of Satan, and is lost. What does Christ think of this? Does he not hold his people accountable for such neglect?

Suppose it was you? How going down to disgrace and ruin, would you still be indifferent? Would you still sleep?

Must we meet our Savior with empty hands and shamed faces? "Why stand we here idle?"

ANGIE LAWRENCE, McMILLIN, Hattiesburg, Miss.

### From Strong Creek, Miss.

To the Women of Strong River Association:

A few days ago I received the appointment of Vice President of Women's Work in the Strong River Association.

From our State Secretary I learn that a report of this work has never been made, and as it is only six months before the annual meeting of our State Convention, we must bestir our lives in order to accomplish anything by that time.

In this Association are twenty-eight churches, and only three Mis-

sionary Societies! What a great and sad condition.

Shall it remain thus?

In the name of our Master, sisters and pastors of these churches, with one united effort "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience, the race that is set before us."

As Christians we have a race to run, that requires patience and perseverance, but as Christians we have the grandest example, Christ to animate and encourage us in our course. If He who is our "author and finisher," and so great a leader and precedent could endure the contradiction of sinners and bitter death on the cross, to open a way of salvation to sinners, cannot we as Christian women do something more for his cause than heretofore? It has been said that even in the best, there is a prone-ness to grow weary and faint under trials; but if we trust in Jesus, and lean upon His faith, we have assurance that we shall reign with Him.

So now if new societies can be organized and old ones revived, and all strive for the advancement of the missionary spirit of our Lord, I am sure we shall succeed. Pastors can be of great assistance in helping your Vice President, and such favors will be gladly and graciously received.

In Christian Love,

MRS. A. L. O'BRIEN.

### Report of Women's Work for Quarter, Ending December 31, 1900.

Aberdeen Association:  
Aberdeen church, State missions \$5.00; Home uses \$79.00; Church building fund \$3.00.

Bogue Chitto Association:  
McComb City church, Home missions \$1.00; State missions \$1.00; Foreign missions \$1.00; Home uses \$23.00; Church building fund \$3.00.

Central Association:  
Bayliah church, State missions \$1.00; Home uses \$7.65; Orphanage \$4.00.

Learned church, Foreign missions \$1.00.

Clinton church, Home uses \$4.05; Ministerial education \$10.30; S. B. Theological Seminary \$5.00.

Yazoo City, Home uses \$34.60; Orphanage \$40.00; Sustentation \$2.50.

Raymond church, Foreign missions \$9.25; Home uses \$6.50; Orphanage \$2.50; Church building fund \$2.50.

Chickasaw Association:

L. M. S. 1st church, Meridian,

Home missions \$11.25; State missions \$11.25; Foreign missions \$11.25.

Y. L. M. S. 1st church, Meridian, Foreign missions \$18.45. Forty first Ave. Meridian, Home uses \$11.45.

Fifteenth Ave. Meridian, Home missions \$2.00; Foreign missions \$4.77; Home uses \$28.50; Orphanage \$31.40.

Salem church, (Waynesboro) Foreign missions \$5.00.

Quitman church, Foreign missions \$3.25.

Shubuta church, Ministerial education \$4.00.

Chickasaw Association:

Cherry Creek church, Home missions \$20.35; State missions \$2.70; Foreign missions \$4.10.

Columbus Association:

Macoon church, Orphanage \$5.00.

Shuqualak church, Orphanage \$41.50.

Sharon church, Foreign mission \$4.00; Orphanage \$22.00; Sustentation \$3.00.

Columbus church, Home missions \$5.00; State missions \$10.00; Foreign missions \$2.60.

Bethesda church, Foreign mission \$1.20.

Copiah Association:

Crysal Springs church, Foreign missions \$5.57; Home uses \$7.00; Orphanage \$5.00.

Spring Hill church, Foreign missions \$3.67; Home uses \$13.05; Ministerial education \$1.00; Orphanage \$5.50; Church building fund \$1.00.

Gallman church, Home uses \$5.00.

Fair River Association:

Union Hall church, Home missions \$2.50.

Mount Zion church, Home missions \$1.00.

New Prospect church, Home uses \$30.00.

Brookhaven church, Foreign missions \$10.00; Home uses \$3.00; Orphanage \$23.00; S. B. Theological Seminary \$4.00.

Gulf Coast Association:

Moss Point, Home uses \$100.00.

Kosciusko Association:

Kosciusko church, Home missions \$2.50; Ministerial education \$5.00.

Samaria church, Home missions \$2.75.

Sallis church, Home missions \$5.00.

Lebanon Association:

Ellisville church, Home missions \$19.50.

Laurel church, Home uses \$6.00; Church building fund \$17.65.

Hattiesburg church, Foreign missions \$26.50; Home uses \$100.00; Orphanage \$2.90; Church building fund \$159.05.

Perkinston church, Foreign mis-

sions \$1.25.

Shady Grove church, Home mis-

sions \$1.00; State missions \$1.00; Foreign missions \$1.00.

Mississippi Association:

Gloster church, Home uses \$5.00; Orphanage \$5.00.

Oxford Association:

Oxford church, Foreign missions \$9.32; Home uses \$31.55; Orphanage \$5.95; Sustentation \$1.00.

Bethany church, Foreign mis-

sions \$3.20.

Rankin County Association:

Fannin church, Foreign missions \$4.43; Home uses \$3.00.

Sunflower Association:

Shelby church, Home uses \$5.00; Orphanage \$1.00.

Yalobush Association:

Mt. Paran church, State missions \$16.70; Home uses \$6.75; Orphanage \$12.75.

Coffville church, Home uses \$6.11; Orphanage \$11.11.

Yalobush Association:

Winona church, Home uses \$90.

Bowling Green church, Foreign missions \$5.00; Orphanage \$8.15; Sustentation \$8.15.

Durant church, Ministerial education \$5.00; Mississippi College \$12.00.

Lexington church, Home missions \$50; Home uses \$16.50; Church building fund \$5.00.

TOTAL

Home missions \$ 975.50

State missions 49.65

Foreign missions 138.81

Home uses 535.21

Church building fund 294.20

Orphanage 226.76

Sustentation 14.65

S. B. Seminary 9.00

Ministerial education 9.00

Mississippi College 12.00

\$1,364.78

BOXES REPORTED.

Macoon \$ 77.00

Lexington 47.00

Winona 41.60

Brookhaven 25.00

Oxford 76.75

Salem church 37.00

Quitman 27.00

Total \$ 331.35

Grand total \$1,696.13

## MINIATURE

## PHOTOGRAPHS

Copied from any good Cabinet Photographs

27 cts. Per Dozen

Address, S. B. TERRY, Winona,

## Temperance.

### NOTES FROM KANSAS.

A letter received from a lady friend in Kansas, dated Jan. 30th, says that Kansas was forty years old Jan. 29, 1901.

We will give to the public her own language in regard to Mrs. Carrie Nation. First, she asked "Have you been reading about Mrs. Carrie Nation and her work breaking up liquor joints?"

She says, "some of the papers are slandering her and making her out as outlandish as they can. This is not so. She is quiet and refined in voice and manner, doing what she firmly believes to be right. If men will not close up these places of soul-murder, must we women sit and mourn only? I say God bless her, and I hope she will so thoroughly arouse the people that at last the horrible crime will stop."

"Saloons are not allowed to run in Kansas, and so a lot of men, in fact all who want to drink, invest a certain amount in liquors, or in something about the joints. Then when they get their drink of course some account is kept of it, but you can't arrest them, because they will say they have not bought it here, they were simply drinking their own liquors."

"It seems like there is always something to overthrow the right. But wrong cannot always win."

"There will be a big fight here again in the spring at the city election. Last year our town council were all ladies and there were no joints. This year it was all men, and we have two joints. Oh, we must have Temperance!"

Beattie, Kansas, Jan. 30, 1901.

We have taken the liberty to withhold the lady's name.

SARAH A. HOLLENSBE, Canton, Miss.

### SENATOR MONEY.

Senator H. D. Money has sent me his speech, "The Effect of the Canteen on the Improvement of the Army." He says he shall vote for the canteen. He says that, "I am not only a temperate man, but I have always been a temperance man."

He says he never signed a petition for a saloon to be established and in local option contests voted the dry ticket, and says that "I am here speaking for the canteen amendment, because it promotes temperance, because it promotes good health, because it promotes morals, because it promotes discipline and comfort and contentment among our soldiers."

He says, "Do these good people who want temperance—these good people who petition their senators—know what a canteen, or post-exchange, is?"

He then defines a post-exchange; makes his argument and introduces testimony for the post-exchange.

"The post-exchange will combine the features of reading and recreation rooms, a co-operative store and a restaurant. Its primary purpose is to supply the troops, at reasonable prices, with the articles of ordinary use, wear and consumption, not supplied by the government, and to afford the means of rational recreation and amusement."

"Its secondary purpose is through the exchange profits to provide the means for improving the messes. While the canteen amendment was an army saloon."

His speech was an attempt to give further currency to the false representation of the War Department, which for years has been juggling with the words "post-exchange" and "canteen."

These "good people" who petition their senators, were against the side of intoxicating drinks in a saloon, owned and operated by the United States government and run for the United States soldiers.

The committee ignored the mass of evidence laid before it in opposition to the canteen and putting out a public document for general distribution that is simply and solely a plea for the military grog-shop.

Only some fifty copies of the report containing the anti-canteen evidence have been printed for the use of the committee and no action has been taken looking to the publication of that portion of the evidence for public distribution. Senator Money only uses the evidence before the committees in favor of the "post-exchange," and says "I ask, Senators, are you going to vote against this beneficent system, on which the health, and the temperance, and the morality, and the comfort of the soldiers depend; because somebody at home who does not know what the record shows, has requested you to vote against selling anything that is intoxicating to the soldier, even such a thing as beer? Some people think buttermilk will make you drunk if you drink enough of it."

He says, "I am in no respect half as good as any of the good women who have asked for this legislation. I think I am a great deal better than most of the men."

We are studying now about the Pharisees.

Senator Money says: "The trouble is it is denied by those who

are not conversant with the subject, by people who have good theories of religion, people who lead Christian lives, and pure lives, who come to us with a theory that suits them, but does not suit the soldier. The soldier does not join the Temperance society. He is simply one of the body politic, who goes out of civil life and enrolls himself under the flag; that is all. He is simply a human being, and he has the same appetite when he gets into camp that he had in the village, or farm, or work-shop, or whatever it may be that he has just left. He is the same man and he is to be treated as a responsible creature; and when we find that to a prohibition encourages drunkenness and has all sorts of other demoralizing results, and that the sale of beer in the canteen promotes good results, it is our business to vote for it, in my opinion, and I shall take the liberty to do it anyway."

Therefore, Mr. President, believing that the canteen is a good thing for the soldier, believing that its abolition would increase drunkenness, alcoholism, mental aberration, insanity, disease, discomfort, inconvenience, lack of discipline, loss of days in the service of the country, and general degradation of the individual, I shall stand here and speak for the soldier, and vote for him (Brewer) for he is first to be considered. It makes no difference who is pleased or displeased."

Capt. S. B. Rich had turpentine stills at a number of places and thought a saloon was a necessary adjunct. I wrote him to come up and hear Luther Benson. He did so, and one lecture made a prohibitionist out of him.

Capt. Taylor was the leading prohibitionist in his (Wayne) county, but he thought whiskey ought to be sold at one place in the State, and Capt. Rich used to say, to designate what kind of a prohibitionist he was, he would say, "I am not a Taylor prohibitionist, I am a Patton prohibitionist."

Senator Money says he is a temperate man, and a temperance man and votes for prohibition at home, but votes for the saloon for the soldier. I am a prohibitionist, but not a Money prohibitionist. I am glad to know he is a temperate and temperance man, even at home, but it was told on him that when he was lobbying with the Legislature to be elected Senator, that you could get anything you wanted to drink or smoke in his room; and he believes in the "blind pig" in the Senate restaurant. It might

be best for the Senator to stay at home. The principle of law is to make it as hard to do wrong and as easy to do right as possible, and it may be, there would not be such a pressure brought against him by the brewers as a private citizen as there is as a Senator. He says he finds "total prohibition encourages drunkenness and has all other sorts of demoralizing results."

He says "I want to please my constituents, but I am never going to sacrifice my sense of duty to please anyone. I do not care who it is." When he is at home he considers it a sense of duty to vote "dry" ticket, but when a man changes or goes out of civil life and enrolls himself under the flag, he votes "wet" to satisfy his appetite he had at home.

W. H. PATTON.

To Cure a Cold in One Day

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.

W. A. GRIFFITH.

Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors failed.

Benlah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBBARD.

No. 1315 Jefferson, Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.

C. H. BALDWIN.

No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.

Dr. H. C. Mozley, Atlanta, Ga.

W. H. PATTON.

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Dr. H. C. Mozley, Atlanta, Ga.



## Baptist Young People.

And so you are disappointed—it won't run by itself well. Nor will anything else that is worth the name it bears. Give it little attention and prayer, and see how that will do, just for a change.

February twenty-four years ago, in Portland, Maine, in the Wilson Street Congregational Church, with Dr. Francis E. Clark pastor, and in the afterglow of a great revival, the first Christian Endeavor Society was formed. It was intended only as a local affair at first. It has compassed the earth in the twenty years; and besides, the suggestion out of which it came all the other young people's societies. It is well to remember the date, place, occasion and the man.

Could you name the Messianic Psalms? Well, how about the National ones, could you call them by name? Let's try the "I" Psalms, surely every Baptist can mention these—what do you say they are? Then, suppose we try the *Hallelujah* one, may be that you can name them. Can't do that! Well, well, then we had better take a review before examination anyhow, hadn't we?

Now, the examination will take place in May again this year, we presume, and we all ought to be ready for it. You remember the profit you got out of last year, don't you? It will be just as profitable this year, and more so. Mississippi ought to make a better showing than last year on the examinations.

It will be hard to find the man, but if you should find one that is still opposed to the movement, ask him the above and a hundred questions, and if he can't answer them, are the things that the Baptist Young People are trying to learn about and ask in a way who needs to be a champion of one of the helpful organizations with us, we will do him good.

We have heard Paul criticized severely by the known ones for the turn he took his discourse on Mars Hill, that he had had done thus and so—certainly! Haven't you heard all going like that? Well, the man was a critic—Paul once, if he would read the sermon, in the light of Dr. S. B. S. articles in *The Baptist Union* on "The Life of Christ," and see what he has to say with respect to Christ's Teaching on the Judgment, and what Paul understood about the same, one never would raise

his little thin voice again in criticism of any thing or anybody.

You'll find no strange theology in that; or in anything else he has said to the readers of *The Baptist Union* for the last six months. Those who have followed him will never be carried away by every new form of doctrine that is sought to be exploited by every new comer into the community.

*"God so loved the world that, He gave His only begotten Son that, whosoever believeth in Him, should not perish; but have everlasting life.—John 3:16.—What does this teach?"*

### CRYSTAL SPRINGS.

The Union is enjoying large crowds at its prayer meetings just now.

The last meeting was conducted by Miss Rhoma Rhymes in her easy and graceful way. Several short but helpful papers were read by different members. A short talk by the pastor on the "Second Coming of Christ."

Answer to roll call was by quoting a Bible verse beginning with "C." Next Sunday the roll verse will begin with "D."

MISS EFFIE BENNETT,  
President.

MISS ETHEL MATHIS,  
Recording Secretary.

### Hillman College.

John L. Johnson, D. D., LL. D., President.

Mrs. Elizabeth Wharton, Lady Principal.

J. M. Sh. rp, M. A. U. of Mississippi, teaches Mathematics.

J. W. Provine, B. A., Ph. D., Berlin, teaches Physics and Chemistry.

Miss Elise Timberlake, graduate Hillman College, teaches English and Art.

Mrs. Elizabeth Wharton graduate Hillman College, and student of Chicago University, teaches Latin and Mathematics.

Miss Josie Wethersby, graduate Hillman College, teaches Latin.

Miss Julia Rice, graduate Florida State College, teaches telegraphy, stenography and typewriting.

Miss Ida Bobet, graduate Blue Mountain College, teaches the Preparatory Department.

Miss Joy Bond, B. M., Goldbeck Conservatory, is the Director of Music and teaches Piano and Voice.

Mrs. Carer Johnson, Hillman College, teaches Voice.

Miss M. Lescher, graduate Central College, Mo., teaches Piano.

Mrs. S. W. Johnston, graduate and Miss Isom, teaches Elocution.

Miss Annie Webb, Matron.

Miss Ethel Simmons, Assistant Matron.

Now is the time to enter, if you wish to get the full benefits of the second half-term. For further information address the President, Clinton, Miss.

## Cures Blood Troubles—Trial Treatment Free.

Cancer, ulcer, old sores, scabulous bumps and risings on the skin, pimples, boils, eruptions, aches and pains, eating sores and all blood or skin troubles, blood poison, eczema positively cured by taking from one to six bottles of the famous B. B. B. (Botanic Blood Balm). Deep-seated, obstinate cases especially yield to B. B. B., which heals every sore. Thoroughly tested for 30 years. Makes the blood pure and rich. Druggists, \$1.00. Trial treatment free, by writing Blood Balm Co., Atlanta, Ga.

Medical advice free.

## THE PROCLAMATION OF KING REX

having been issued, it now remains for his loyal subjects throughout the land to proceed to the Festive City of

### NEW ORLEANS

and pay tribute to His Majesty, by participating in the festivities of

## MARDI GRAS

which for the year 1901 will be held on

FEBRUARY 19.

For this occasion the

## ILLINOIS CENTRAL R. R.

Company will sell tickets on certain dates to New Orleans from stations on its line at

### ONE FARE FOR THE ROUND TRIP

Your local ticket agent will tell you the dates of sale, specific rates and limits of these Mardi Gras tickets.

## HOT SPRINGS,

### ARKANSAS, VIA MEMPHIS

Sleeping-car service for the entire distance from Cincinnati and Louisville and from New Orleans via the Illinois Central to Hot Springs, via Memphis in connection with the Choctaw Route from Memphis and the Little Rock & Hot Springs Western R. R. from Little Rock.

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in connection with the Southern Pacific THROUGH SEMI-WEEKLY EXCURSION SLEEPING CARS leaving Cincinnati and Louisville on I. C. R. R. fast "New Orleans Special" train every MONDAY and FRIDAY for Los Angeles and San Francisco without change. The Special also connects at New Orleans daily with express train for the Pacific Coast, and on Mondays, Thursdays and Saturdays with the

### SUNSET LIMITED

of the Southern Pacific, giving special through service to San Francisco. All Round-trip Tourist Tickets to California reading via Illinois Central R. R. permit of stop over at New Orleans. Tickets and full information concerning the above can be had of agents of the "Central" and connecting lines.

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concerning all of the above can be had of agents of the Illinois Central, or by addressing the nearest of the undersigned representatives of the "Central."

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New Orleans, and Mobile, Ala.

—Feb. 14th to 19th, 1901—

On account of Mardi Gras celebration at New Orleans and Mobile, Ala., Feb. 14th to 19th, 1901, the Southern Railway will sell tickets from all points on its lines to New Orleans and return, and from all points on its lines to Mobile, Ala., and return at rate of one fare for the round trip. Tickets will be sold Feb. 12th to 18th, 1901, inclusive, and for trains arriving at New Orleans and Mobile not later than 12 o'clock (noon) of Feb. 19, 1901. All tickets limited to return until March 7, 1901.

For further information call on Southern Railway ticket agents.

## MARDI GRAS

Mobile, Ala., Feb. 18 & 19, '01

Only one fare for the round trip via the Mobile & Ohio Railroad.

The Carnival this year will surpass in splendor any previous period.

Tickets on sale Feb. 11 to 18, good for return passage to March 7, 1901. Low rate tickets also on sale to New Orleans, La. Two wide vestibuled through trains daily, carrying Pullman palace sleeping cars to the Carnival City.

For tickets or further information, call on your nearest railroad agent, or write

C. M. SHEPARD, G. P. A.  
Mobile, Ala.

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